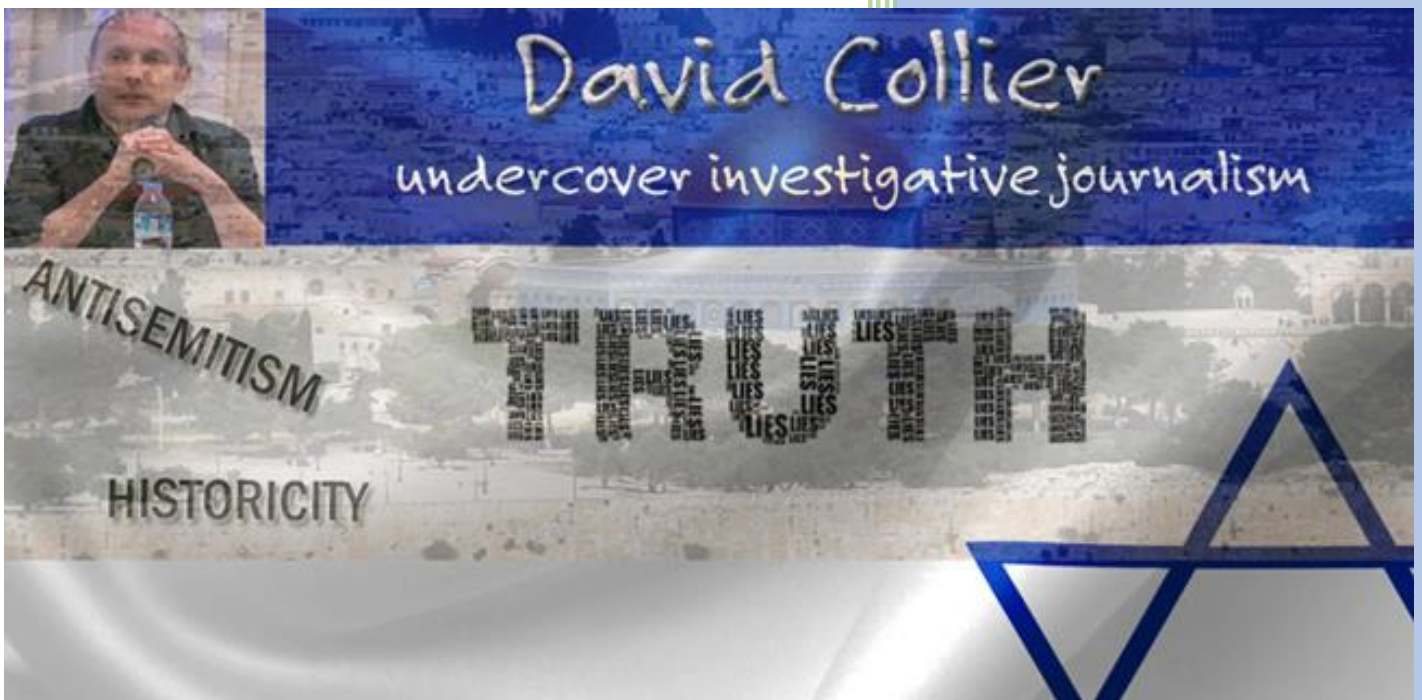


Indoctrinating children in the UK: A textbook example



 **ZF** Zionist Federation
FOR ISRAEL of Great Britain and Ireland

David Collier
October 2019

Support This Research:

This research is fully independent. I am not working for any political group or communal organisation. I believe this independence is important and adds to the integrity of the work.

I have been researching the Israel /Arab conflict since 1990 and fighting the delegitimisation campaign since 2000. For several years I have also been combatting rising antisemitism.

This work can and does make a difference. I was recently named by the Algemeiner as one of their 'J100', a list of the top 100 Jews worldwide, 'positively influencing Jewish life'.¹ The findings of my research have been covered in media across the globe.

The support I receive from those who understand the importance of the work, makes much of what I do possible. I simply could not do it without their kind and generous assistance.

The delegitimisation campaign against Israel and the rise of antisemitism are linked. I firmly believe we have no choice but to face it down. We *HAVE TO* be there to witness, report, expose and fight it.

As this research shows, a whole new generation of antisemites is being created. The virus uses ignorance and disinformation to spread. Exposing where and how this is happening is the focus of my research.

If you can, please consider donating towards the ongoing research. Either a single donation, or if you can, a monthly contribution. Every amount is greatly appreciated. Research such as this is intensive, and at times expensive. We must shine a light into the shadows.

Support can be given via the donation button on my website or through my PayPal donation page:²

I have also opened a Patreon page for those who can contribute a few \$/£ on a monthly basis.³

¹ 2017 Algemeiner J100. Available online <https://www.algemeiner.com/the-top-100-people-positively-influencing-jewish-life-2017/>

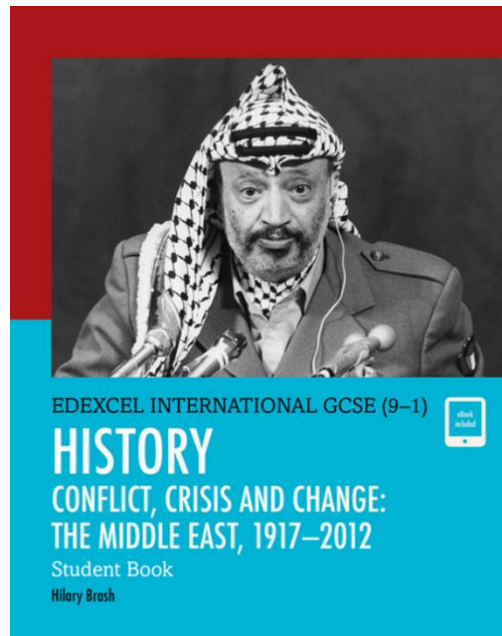
² <http://david-collier.com/you-can-help/> or <https://www.paypal.me/davidhcollier>

³ <https://www.patreon.com/davidcollier>

INTRODUCTION

Edexcel is a multinational education and examination body owned by Pearson.

There is a book, that is part of the GCSE History curriculum titled 'The Middle East: Conflict, Crisis and Change, 1917-2012':



The Author of this book is Hilary Brash. The series editor is Nigel Kelly.

The first chapter of this book was analysed for bias.

A computer hacker's goal is to access the primary base code. A virus that is successfully planted into the central protecting unit will be able to take control of all computer functions. It is the hardest type of virus to detect and remove.

The 'anti-Israel' narrative has mastered this strategy. Whilst much of the argument over Israel takes place over settlements or Gaza, the damaging indoctrination process has so successfully revised or distorted the origins of the conflict, that discussions over Israel's later activity is always viewed out of context.

For this reason, the analysis focused on the primary chapter. It is not within the scope of this research to detail in full every issue found with this book.

It is also important to remember that this is a GCSE textbook, not a thesis. The information has been simplified and condensed. It would be impossible to dot every 'i' and allowances have been made for this.

Cries of 'why has this not been mentioned', have to be seriously considered. Many things haven't been mentioned - what is relevant here are signs of unfair bias, of distortion, continuous omission and the books focus.

The three questions the research sets out to answer were these:

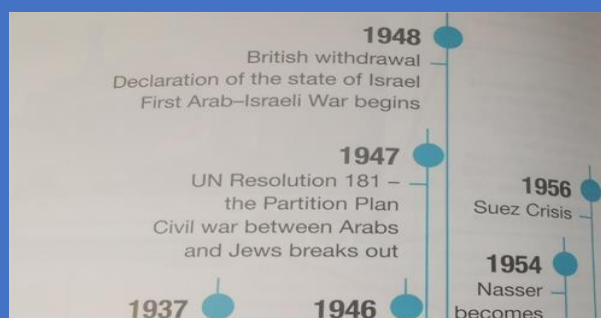
Would a student who was immersed in this textbook be presented with an even-handed description of the conflict?

Are there signs that the Author's bias was being fed subtly to the student?

Would the outcome of studying this book make someone more likely to view Jewish people with disfavour or see Israel as the problem and the Arabs as the victims?

Timeline

FROM THE BOOK: Timeline



The timeline has twenty-one milestones, dated from the Balfour declaration through to the 2008 Gaza conflict. No Holocaust, no Second Intifada. How the violent event that has decimated Israel's peace camp is not considered a milestone is beyond understanding. There is nothing between the 1993 Oslo Peace accords and the 2003 Road map for peace - not a single exploding bus. The only other entry post 2000 is the 2008 Gaza conflict, seen as more important than all the Arab violence in opposition to the Oslo process, the second Intifada, the Israeli withdrawal from Gaza or the election of Hamas.

A similar gap exists between the 1923 Mandate entry and the 1937 Peel commission report. Missing is the violence, such as the 1929 massacres or violent Arab revolt of the 1930s that planted the seed of partition in the first place. Yet further up the timeline, the bombing of the King David Hotel does make the list.

The biggest of the omissions concerns the 1930s and 1940s. There is no room to mention the refugees desperate to escape the Nazi grip nor is the Holocaust itself considered a milestone. Further up the timeline Israel's invasion of Lebanon in 1982 is viewed as worthy of mention. The 1988 Arafat announcement 'renouncing terrorism' is also important enough to be listed.

As was stated earlier, picking at choices of 'omission' and 'entry' is a subjective issue and so must be viewed as part of a wider picture. One that will clearly emerge as other parts of the book are analysed.

Chapter one. Build-up of tension in Palestine 1917-1948:

In this chapter, the author's underlying global vision is quite apparent. The chapter begins with the Balfour Declaration and makes primary errors in the introductory paragraph:

FROM THE BOOK:

"They stayed for 30 years. Throughout that time Britain attempted to carry out the ideas of the Balfour Declaration".

"Jews migrated in unexpectedly high numbers to Palestine, tension with the local Arab population led to clashes. To restore peace, Britain placed strict limits. This angered the Jews. ...They began terrorist and publicity campaigns to force the British to leave".

More detail will be provided as this research progresses. There is a troubling implication that somehow the 'Balfour Declaration' was the legal instrument upon which Britain's Mandatory authority was constructed. This is patently false.

Anti-Israel activism attempts to present the British Mandate as the whim of a British Foreign Secretary. In truth the British Mandate was an internationally constructed document that instructed and directed British activity and was unanimously passed by 51 members of the League of Nations. It was built on the Paris Peace Conference of 1919 and the San Remo Resolution of 1920.

The book also shields Britain's clear attempt to do everything BUT carry out the ideas of the Balfour Declaration. This is visible in many British actions - from the creation of Trans-Jordan from Mandate lands to the restrictions placed on land sales and immigration for Jewish people but -and this is important for those who rely on the 'too many people' argument - not to non- Jewish people. Whilst the British civil service and foreign office did contain those who viewed Zionism with favour, it also contained many who didn't – and much of the Mandate era was a struggle for power between the two forces. It is absolutely wrong to suggest Britain actively promoted the ideas of Balfour for 30 years and also wrongly implies Britain ignored the Arab arguments completely.

The 'migration' comment is also troubling. If British citizens began massacring refugees and immigrants who were trying to build a new life for themselves in the UK today, would the school want to describe these racist violent events to students as near understandable 'clashes'? And note how Arab violence against Jewish communities, that included massacres and acts of horrific mutilation, are described as 'clashes' – as if both sides bear responsibility- whilst Jewish anger expresses itself as 'terrorism'. These opening strands present a good guide as to the way the book unfolds.

1:11 Background

FROM THE BOOK:

In the opening paragraph of the first section 'claims to the Holy Land', Jews are described as 'having settled' over 3000 years ago. The text then states that Jews lived there 'until the 2nd century AD'. A description of post 2nd century history, with a Muslim dominated timeline is then provided. Post 1881 antisemitism in Europe sees the return of Jews to the 'Holy Land'.

The Jewish people did not 'settle', they evolved in the 'Holy Land'. This is where the religion of Judaism and the notion of the Jewish people were born. Arabs came from Arabia and 'settled', mainly through the initial conquests and the migration of nomadic tribes.

This distortion appears taken from a narrative that has Palestinians as indigenous and downplays Jewish ties, describing Jews as invaders. Why on earth would Jews of 1300bc be described as 'settlers'?

FROM THE BOOK: first exercise

There is then the first suggested exercise for students. To draw a timeline from 1000bc to 1900ad and mark off who dominated Jerusalem for each of the time periods.

This is clearly an exercise to highlight that the Muslims held Jerusalem for longer than the Jewish people did. What relevance does this have if not to reinforce some type of 'narrative'?

What is interesting is that the exercise feeds from the distorted narrative in the book. A starting point of 1000bc has been chosen in line with the timeline of David's suggested conquest of Jerusalem, but Jewish people were already present in the region for several hundred years before this.

Just as importantly, the Jewish people have always had a presence in the area. The book wrongly implies Jews were vacant between 200ad and 1900ad. Yet the Crusaders explicitly killed a large number of Jewish people in Jerusalem. Hebron and Tzfat are two other locations which indicate near continual Jewish presence.

Not that this topic is considered even relevant for students as a consideration in the conflict, but Muslims only became a 'majority' in the region in the 12th century. Jewish people already had probably regained majority status in Jerusalem by 1850 – 43 Years before the first Zionist conference.

The key issue here is one of purpose. What is the relevance and purpose of such an exercise?

There is then a sub-heading of Arab Nationalism.

FROM THE BOOK – ‘Arab Nationalism’

Describes the friction between Ottomans (non Arabs) and Arabs, suggesting Arabs hated living under Ottoman rule. Describes Ottoman oppression and suggests clashes between Turks and Arabs were widespread. States demands for independence was widespread by 1914

This creates many false impressions. The rise of Arab nationalism in the later part of the 19th century was a by-product of increasing western involvement in the region – including through many Christian missionaries. This may even have been part of western strategy to destabilise the Ottoman empire.

Even in the late 19th century the notion of independence and nationalism was originally alien to the Muslim community and spread mainly within Christian circles, hence its strength in places such as the Lebanon.

The ‘hate’ against the Ottoman Empire is grossly overstated. Arabs were viewed with favour under Ottoman rule and areas under Ottoman control were relatively peaceful for 4 centuries. Many Muslim Arabs prospered and viewed Ottoman rule positively. Modern Arab nationalism did not really arise until the start of the 20th Century. The First Arab Congress of 1913 only met to discuss more autonomy under Ottoman rule.

It is unclear whether this is deliberate but this section in the book aligns with revisionist history which suggests Arabs were brutally oppressed, desperately wanted to create nation states and the arrival of the British merely ‘changed the guard’. A false narrative explicitly designed to create even more sympathy for Palestinians - who at the time – did not even possess the ‘Palestinian’ identity.

1.2 The Balfour Declaration

FROM THE BOOK – the Balfour Declaration ‘the impact of the First World War’

Describes Britain’s ‘triple promise’ – through Balfour, the McMahon-Hussein Agreement and Sykes -Picot

It goes into detail on Balfour’s possible motives for writing the letter. It lists three possible reasons – Sympathy for Zionism, the ability of American Jews to pressure the US to increase the war effort (which the author considers the ‘likely’ reason) and as a means to gain US support for British plans for a post-war Middle East

None of this is really relevant. It does not matter how many promises the British did or did not make, nor to whom they made those promises. All that really matters is one of those became policy and found international support. That support allowed for the creation of an international legal framework.

This attempt to equate three stands of British policy during a global conflict with the international agreements made in Paris and San Remo distorts history. The Mandate was not the Balfour declaration but the result of several years of intense international diplomatic discussion.

Anti-Israel activism is intent on displaying the Mandate as little more than the whim of a British Foreign secretary who believed in American Jewish power. This is historically inaccurate, and it is disappointing to see this displayed in a textbook for British schoolchildren.

FROM THE BOOK – ‘extend your knowledge’

Describes ‘Palestinian Arabs’ as Muslims and Christians who lived in Palestine in 1914. Also details demographics, to highlight the overwhelming Muslim majority.

There is no dispute over the Muslim majority at the time, but the choice of what to mention, how often to mention it and how much it is emphasised is part of what is disturbing about this textbook. More on this will become clear in the following chapters.

The problem with the emphasised insertion is the idea that Jewish people were separate – not present – and of course that ‘Palestine’ was a place in 1914. The book has explicitly avoided any suggestion that:

- A nation called Palestine didn’t exist
- Arabs in these areas did not see themselves as Palestinians
- Jewish people were already there
- Nationalism as the west understands it was an alien concept to Muslim populations

FROM THE BOOK – ‘source A’

The book presents its first ‘source’. A quote from a memorandum written by Balfour that suggests Britain does not propose to consider the wishes of the 700,000 Arabs who live in the area.

Source A. This is a deliberate inclusion to paint a picture, not help students learn or think critically. Placed alongside the ‘extend your knowledge’ section, the book is suggesting that Palestinians, who were violent against their Ottoman oppressors and desperately wanted a state of their own, had helped the British win the war on the basis of a promise, only to find Balfour wanted to turn this Muslim majority area in a Jewish state – and didn’t care what they thought about it.

The point is not that at the extremes it isn’t possible to raise this type of argument – the problem is that this remains an extreme argument, is littered with historical inaccuracy and no counter is provided. All the chosen evidence presented by the book is leaning in one direction.

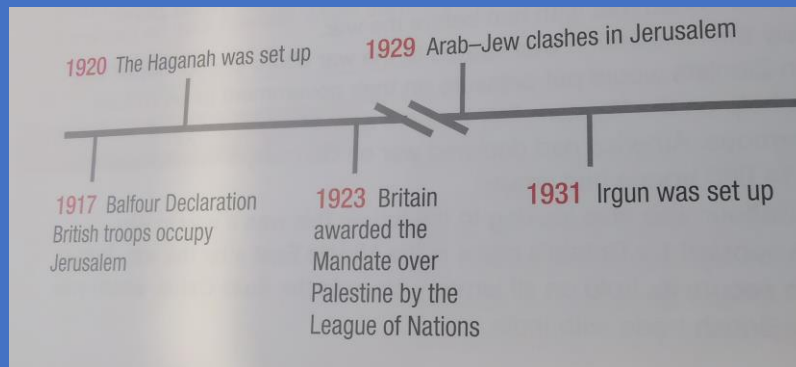
Balfour resigned as Foreign Secretary following the Versailles Conference in 1919. It would have been possible to put a different quote in its place, to provide a pro-Arab slant from someone at the Foreign Office. There were plenty of pro-Arab statements. Why wasn’t this done? Bias is always seen through the choices of inclusion and omission.

For example, almost the entire military structure set in place following the British conquest of ‘Palestine’ was deeply hostile to Zionism and viewed the Jews as dangerous Bolsheviks. The British Military officers pursued an increasingly pro-Arab policy and there are 100s of available quotes to suggest the British stymied rather than assisted Zionism.

None of this of course fits the story the textbook is trying to tell.

1.3 The British Mandate to 1945

FROM THE BOOK



Describes the League of Nations Mandate. Presents its key terms. Suggests Arabs are ‘shocked and angry’, whilst for Jews it is a ‘dream come true’. Reasserts demographic Muslim majority. Discusses Jewish agency and rising immigration. Mentions the creation of the Haganah in 1920.

Under separate heading ‘clashes between Jews and Palestinians’, mentions rising tension between Jews and Arabs. Explains Arab anger. References 1921 May Day violence as having started because of clashes by two Jewish groups that led to a rumour which angered Arabs. Gives death count as 47 Jews and 48 Arabs

Text swiftly moves to 1929. Describes the violence as ‘angry clashes’ over holy sites in Jerusalem that spread throughout the country. Gives death count as 133 Jews 116 Arabs. Mention Jews were angry at ‘lack of protection’, with one Jewish group forming the Irgun – a ‘terrorist group’.

The text moves from the historical distortion of its initial content into a full-blown attack on truth and moral principles.

The timeline opens with the 1920 creation of the Haganah, but the text fails completely to inform the students of why such ‘protection’ was needed. Just two months earlier in April of 1920, the Arabs had rioted in Jerusalem, ransacking Jewish communities and to the cries of ‘Jews are dogs’ several Jews were murdered. This followed several attacks on outlying Jewish communities, the most notable of which was at Tel Hai a month before the riots.

Why start the timeline with the creation of the Haganah, but not the violence that led to the Jews needing that protection. More to the point, why isn’t the pre-1921 violence mentioned at all?

The description of the 1921 violence hides another truth. Most of the Jewish casualties came from Arab mob violence. Most of the Arab casualties occurred when the British forces attempted to restore order. Placing them side by side in this fashion distorts the truth and misleads the student into believing these were fights between equal sides rather than brutal mob violence. This isn’t accidental, the textbook repeats this in an even more sickening fashion when describing the events of 1929.

The League of Nation Mandate description does not mention that over half of the land included within the Balfour Declaration was removed – to create Trans-Jordan – an act that angered Jews. The painting of Jews as ‘having their dreams made’ is therefore errant and further evidence of a pro-Arab, anti-Zionist slant within the British Government is omitted from the text.

What is probably the most offensive sentence of the text follows. In describing the events of 1929 as ‘Arab -Jew clashes.’ The violence of 1929 that was to witness massacres of Jews in Hebron, Tzfat and Jerusalem, was to cause 133 Jewish deaths. A large majority of whom were unarmed and were murdered in their homes by Arabs. Once again most of the Arabs were killed by the British, trying to restore order. Describing the massacre of ancient Jewish communities as a ‘clash’ is disgraceful, but necessary part of the revisionist narrative underpinning the entire textbook.

The Irgun are described as a terrorist organisation which sought to form a ‘Jewish state by violence if necessary’. It would be interesting to know what the author used as a source to describe the aims of the 1931 Irgun in this fashion.

FROM THE BOOK – ‘extend your knowledge’

A short biography of Ben Gurion is provided

In isolation, this inclusion is fair, but is he really the stand-out figure of this period? Why not the Mufti of Jerusalem? Why is the Mufti not mentioned at all in the timeline of the 1920s and 1930s – he is probably the single person most identifiable with all of the violence of this period *and* the deterioration in the relationship between the Jews and the Arabs. Astonishingly, the Mufti is not mentioned anywhere in the book. A bio of Ben Gurion alongside a description of 1920s violence, was considered a more fitting inclusion.

FROM THE BOOK

The book then turns to the 1936 Arab strike. Noting that the Arabs demanded an end to Jewish immigration and the Zionist project. Detail is provided that over and above the refusal to work, roads, railways, oil pipes and British troops were ‘attacked’. The text notes that one of the reasons for the end of the strike was the upcoming ‘orange harvest’. This provides the platform for an ‘extend your knowledge’ insert that mentions the ‘orange orchards of Palestine’ which employed over 100,000 workers by the 1930s.

Jewish civilian communities were also targeted, a fact that is ignored by the text. Hebron’s remaining Jewish residents were forcibly evacuated as a security measure. There is no mention that the uprising began (the strike was just one part of it) with an attack on a Jewish vehicle, that killed two Jews, and was followed by an anti-Jewish riot in Jaffa that killed 14 Jews and created 12000 Jewish refugees who fled the city in fear.

Rather than talk about Arab violence against Jews, Jewish refugees or the forced evacuation of Jewish communities, the narrative is about creating sympathy for the Arabs. So the violence is against 'roads and railways' and the focus becomes the British response, which is considered 'harsh'.

The Jaffa Oranges insert is also strange. The information appears to have been sourced from Wiki, which would be astonishing for an academic text. Even though the information is readily available that by the 1930s over 50% of the Jaffa Orange orchards are owned by Jews and that the all-round Orange harvest in all of British Palestine had seen a noticeable increase in quality 'due to the scientific methods of the Jewish agriculturist' – the student is left to wrongly assume that Jaffa Oranges is a 'Palestinian Arab' industry employing 100,000 Arabs.

FROM THE BOOK

The book then turns to the Peel Commission and the Great Arab Revolt. The basic findings of the Peel Commission are laid out – most notably the idea of partition – two states for two people. The general Jewish acceptance of the plan is noted along with the Arab rejection – on the grounds they find the plan unjust. Two specific unjust details are mentioned, the fact 300,000 Arabs would have to live in a Jewish state and the fact that the plan would leave 90% of the orange groves (the fertile land) in Jewish hands.

The Arab revolt is detailed and this time there is mention of violent attacks against British forces and Jews. However, the next paragraph is entirely dedicated to the harsh British response, (assisted by 15000 men from the Haganah) and how badly the Arabs were treated.

The textbook does not explain why 300,000 Arabs living in a Jewish state is reason for an explosion of violence. After all, those Arabs living in the Jewish state today experience more freedom than any other minority group in the entire Middle East. The continual undercurrent of Anti-Jewish racism is passed over as if 'Zionism' is the root of the violence rather than the hostility towards Jewish people.

An argument can only be true if it holds up to all the evidence against it. At a certain point – if enough evidence is provided – an argument fails. The textbook through the description of violence in 1921, 1929 and now the 1930s is explaining away Arab violence.

In 1913 the Jews of Tel Aviv were expelled to Egypt – this was before Balfour. In 1890 Jewish people were banned from entry – this was before the first Zionist conference. In 1880 Jews could not freely pray in Jerusalem or Hebron. There was a pogrom in Jaffa in 1876. Tzfat saw pogroms in 1834 and 1838. There was no 'Zionist' excuse then.

Appendix 'a' provides a list of pogroms throughout the Middle East and North Africa between 1800-1900. Is it possible that the Arab problem with the Jews was deeper than explainable resentment towards the Mandate – and why is that possibility entirely dismissed by the textbook? How does the textbook explain the continual persecution of the Jewish people before Zionism started? It doesn't suit the narrative – so it isn't in the book.

Even the mention of orange groves is distorted. Having implied through omission earlier in the book that the citrus industry was an Arab industry, the book now implies that the British were going to give 90% of that industry to the Jews. When in truth, the majority of that industry was already in Jewish hands. As was the fertile land – some of which had only been made fertile by the Jews when they arrived.

FROM THE BOOK

There are four extras the book provides for this section. An activity, an ‘extend your knowledge section’ and two pieces of source material.

One source is an image of British troops trying to control a riot. The second source is an account given by a British soldier about how badly the British treated the Arabs. The ‘extend your knowledge’ section is about a massacre by British soldiers of 20 Arabs. The activity asks the students to consider what the British soldiers account of how badly Arabs were treated tells them about British attitudes towards Arabs. It reinforces this with a secondary question – asking whether Balfour would have agreed with this view

All of these lean towards creating sympathy for an Arab population, glossing over the violence and focusing only on the attempts (and yes, they were brutal) by the British to quell the violence.

On 2 October 1938, a mob of 70 armed Arabs stormed through a Jewish neighbourhood in the town of Tiberias. They set fire to Jewish homes and the synagogue. In total 19 Jewish people were killed, most of whom died in house fires. 11 were children.

There is no room to mention this level of violence. Nor was it deemed worthwhile to mention the Jewish family, including 3 children who were shot dead in their home in Tzfat in 1937, or the 5 Jews killed in an ambush later the same year. Or the 6 Jewish bus passengers murdered whilst travelling on a bus from Haifa.

It was not considered worthy to use one of the four extras the book provided to contextualise some of what was occurring. This entire section is a shameless and blatant one-sided narrative clearly designed to blur over the Arab violence against Jews and instead makes the Arabs seem like they are hard-done by victims, who reluctantly resort to low level violence – when they are given no other choice.

SCHOOL BY WIKEPEDIA?

The author's apparent use of Wikipedia appears excessive and inexplicable. A good example is the textbook entry on the 1936-1939 Arab Revolt.

From the book:

By 1939, when the revolt ended, about 250 British troops and 300 Jews had been killed. On the Palestinian Arab side, about 5,000 had been killed while 15,000 had been wounded. In fact, over ten per cent of the adult male Arab population had been killed, wounded, imprisoned or exiled. Among the

From Wiki:

5,032 dead: 3,832 killed by the British and 1,200 dead because of "terrorism", and 14,760 wounded.^[1] Over ten percent of the adult male Palestinian Arab population between 20 and 60 was killed, wounded, imprisoned or exiled.^[14]

Another example.

From the book:

expelled. Weapons were confiscated. To prevent sniper attacks, British soldiers tied Arab hostages to the bonnets of their lorries. In Source D, a British soldier recalls what might happen to the hostage at the end of the journey.

SOURCE D
From an account given by Arthur Lane, a British private serving in Palestine in 1937.
The driver would switch his wheel back and to, to make the truck waver and the poor native on the front would roll off onto the deck. Well, if he was lucky, he'd get away

From Wiki:

It was common British army practice to make local Arabs ride with military convoys to prevent mine attacks and sniping incidents: soldiers would tie the hostages to the bonnets of lorries, or put them on small flatbeds on the front of trains.^[1] The army told the hostages that any of them who tried to run away would be shot. On the lorries, some soldiers would brake hard at the end of a journey and then casually drive over the hostage, killing or maiming him, as Arthur Lane, a Manchester Regiment private recalled:

... when you'd finished your duty you would come away nothing had happened no bombs or anything and the driver would switch his wheel back and to make the truck waver and the poor wog on the front would roll off into the deck. Well

Another example.

From the book:

MASSACRE AT AL-BASSA, 1938
A particularly brutal massacre of Palestinian Arabs took place at al-Bassa, a village with a mixed Christian and Muslim population in the far north of Palestine. On 6 September 1938, four British soldiers were killed when their armoured car ran over a land mine. In retaliation, British troops sprayed the village with machine gun fire for 20 minutes and then burned it down. About 20 Arabs were rounded up. Some tried to run away and were shot; the remainder were put on a bus, which was forced over a land mine laid by the soldiers. It destroyed the bus and killed

From Wiki:

1938 massacre

In 1938, during the 1936–1939 Arab revolt in Palestine, the village was the scene of a massacre committed by British soldiers. On September 6, 1938, four soldiers of the Royal Ulster Rifles (RUR) were killed when their armoured car ran over a land mine near the village. In retaliation, British forces burnt the village down. After that, perhaps a few days later, about 50 Arabs from the village were collected by the RUR and some attached Royal Engineers. Some who tried to run away were shot. Then, according to British testimony, the remainder were put onto a bus which was forced to drive over a land mine laid by the soldiers, destroying the bus and

Back to the book:

FROM THE BOOK

Having detailed all the violence it considered relevant until 1939, the text then gives an exam-style question. Asking the students to 'explain two causes of unrest in Palestine in the 1920s and 1930s.'

The question would be a good one if the student knew about the level of violence and had any idea about the highly sectarian, religious violence that was endemic to this region – even long before Zionism had arrived. Only the student does not know this. The student can only answer that a, Jewish immigration and land sales and b, the lack of independence, are the causes because that is what the book has taught him.

Through downplaying and excusing Arab violence the book is teaching the students that Zionism was wrong therefore everything the Jews do in response would also be wrong.

FROM THE BOOK

The White Paper is introduced.

The WW2 truce between the warring factions is mentioned. The text details how 25000 Arabs and 27000 Jews joined the war effort.

The book then states that 'a few members of the Irgun disagreed with this policy and set up the Lehi, to continue the struggle against Britain.

The horrific timing of the restriction on immigration is mentioned, although no reference has been made before 1939 to the fact the British had been turning away Jewish refugees for years.

There is no surprise the text is sympathetic towards the Jews with regards to the Holocaust. It is important to the often-used narrative that suggests the Jews received Israel because of global sympathy after the Holocaust. The fact that Peel in 1937 already considered the Jewish community a 'state within a state' is disregarded.

There is a problem with the way the Arab and Jewish efforts are equated. There is a larger problem with the numbers used. Just where does the author get the figure of 25000 Arabs from? The number seems ridiculously exaggerated and I could find no source anywhere that even came close to such a high number. The source of this number remains suspicious.

Many of the Arabs wanted the British to lose. It is historically recorded that some of the Palestinian leadership openly aligned with the Nazis. Why is this omitted from the text?

Why is the creation of the Lehi important but the fact that the long-time Palestinian leader the Mufti was meeting with Hitler to seek help in destroying the Jews in Palestine – not considered important?

FROM THE BOOK

The final activity in this section. The student is asked to create a glossary. They are then instructed to write a short definition for each of the following words: antisemitism: Zionism: Mandate: Holocaust: Haganah: Irgun: Lehi.

These are reinforcement exercises, making sure that the student knows which information is important and to be remembered. Such as the names Lehi, Irgun and Haganah.

Having not even been introduced to the Mufti of Jerusalem there was no call to remember his name. Nor of Izz ad-Din al-Qassam, the group he led - 'al-kaff al-aswad' - and his 1930-1935 'Jihad'. This book knows what history it wants the children to learn.

1.4 The British Mandate to 1945

FROM THE BOOK

The aftermath of the Holocaust. British restrictions to Jewish immigration are mentioned. Then the section moves on to the Jewish insurgency, the Jewish attacks on British troops and the King David Hotel. British reprisals are also mentioned. The story of the Exodus and the increasingly difficult position for Britain. The US support for Zionism also gets a mention. The section ends with the British handing the problem over to the United Nations.

Whilst the causes of Arab anger were always detailed in earlier examples – as being about immigration, land sales or independence, Jewish anger is described as being about the ‘British attitude’. Given the backdrop of Genocide and the 100,000s of Jews in DP camps this is a ‘slight’ misdirection.

The focus moves from Arab to Jewish violence and suddenly the word ‘terrorist’ is thrown around. Whereas during times on conflict with Arabs, the emphasis was on the ‘harsh’ British response to Arab violence – this type of description is now missing. In fact, the text operates in reverse.

There is no mention of the imposition of martial law, curfews, detentions and denial of services. Police instructions allowing them to shoot ‘curfew breakers’ on sight is a story left untold. British soldiers during this time were described by the Jews as ‘trigger happy’ – not mentioned either. Unlike direct reprisals on a specific village these ‘harsh’ measures affected 100,000s Jews.

The ‘source evidence’ provided is not a Jewish, but rather a British soldier talking about the effects of the insurgency. The casualty figures provided are not of the Jewish fighters but British soldiers. The section in the book mentions two Jewish ‘terrorists’ being caned, but for some reason ignores mentioning the dozens of Jews that were killed.

The reversal is blatant and unsettling. The book has created a hierarchy. The author is clearly driven by a post-colonial mindset – an unforgivable ‘crime’ for anyone attempting to write history. The British should not be there and so all action against the Arabs is seen as an imposition and harsh. When the Jews respond to Britain’s unforgivable actions in the wake of the Holocaust – the sympathy turns to the British. Arabs > British > Jews.

The author tells the students that Aliyah Bet – the Jewish struggle to bring Holocaust survivors past the British blockade and into Palestine was ‘on one level – a failure’. She explains this by saying ‘very few vessels got through’. No numbers are provided.

In fact, 10,000s successfully made the voyage and most estimates are around 40% of the 140+ voyages broke the blockade. Some didn’t make it to Palestine nor face deportation to Cyprus.

The opportunity to have the inclusion of ‘a source’ – A Jewish inmate on the British camps on Cyprus or a ‘survivor’ on a ship that was fired on by the British is overlooked.

The Exodus incident is described as ‘playing a major part in moving sympathy towards the idea of establishing a Jewish state’. Like most who push this narrative – it is almost as if they never read the internationally endorsed Mandate documents prepared a quarter-of-a-century before

The sympathy-for-the-Jews argument is pressed even further. US support for Zionism gets a section. A carefully selected source presents a letter offering full support for all the Jewish activities – even encouraging the violent ones.

It is not that the Holocaust did not create an atmosphere of international sympathy – it clearly did. But the book has left this as the *only* pillar holding the Jewish state aloft. It is not only incorrect – but anyone buying into it – including all the students being taught this at school – will never be able to view the conflict with clear glasses.

According to the book, ‘Zionist pressure’ eventually forces Truman to act and to avoid clashing with the USA, the British hand the Mandate back to the United Nations. The interesting question to ask the author would be – with 100,000s of DPs in European camps, another 50,000 in Cyprus – just what options she believed that the British still had – that it was the ‘Zionists’ forcing the US to pressure the UK, that ended the mandate.

1.5 United Nations involvement in Palestine

FROM THE BOOK

The text describes UNSCOP and the partition plan put before the UN. Population figures are provided along with maps which show Jewish settlements.

The inclusion of the population figures and maps are extremely misleading and problematic.

With 1,237,000 Arabs and 608,000 Jews, the factual 1947 demographics of the mandate lands suggest a heavy pro-Arab bias is needed if partition is to be put forward – but this ignores completely the entire mandate project. Just what was the Jewish state for?

Any attempt to look at numbers whilst simultaneously discounting the 100,000s of Jewish DPs is misleading. This was a creation of a state for them too – they were part of the intended population. Why are they not being counted?

The book places a map of Jewish settlements alongside the proposed map of partition. The two maps juxtaposed against one another on the top of the page are misleading. The one on the left marks Jewish settlements in 1947 in blue and the rest of the map in green, while the map on the right shows the proposed partition plan where blue represents the Jewish state and green represents the Arab state.

This is misleading because, on the map on the left, Arab settlements did not exist in all the green areas at all – many of those areas were mostly empty of any settlements, for example the Negev desert. Colouring the Negev green (Arab) on the left and blue (Jewish) on the right gives the impression of disproportionately favouring the Jews in land apportionment, which is not what happened in reality. It serves the purpose of justifying Arab resistance to the establishment of a Jewish state.

To make this a real educational tool a map of Arab settlements was necessary.

Having distorted the population figures and presented a map that justifies resistance the text then provides an activity for students. They need to look at the maps and consider why the partition was viewed as unfair (even though the book hadn't yet explained that they did – that was on the following page).

Having presented material that disinforms and then asked students to create an argument for the Arabs – the second part of the activity then asks whether UNSCOP was right to propose partition at all. A school for anti-Zionism.

FROM THE BOOK

EXTEND YOUR KNOWLEDGE

THE 'SERGEANTS AFFAIR', JULY 1947

One episode of **Zionist terrorism** more than any other caused outrage in Britain, and may have contributed to Britain's decision just to pull out. Two months before the Partition Plan was published, in July 1947, the **Irgun kidnapped and hanged two British sergeants**, as a reprisal for the execution of two Irgun members. The bodies of the sergeants were then hung up in an olive grove

This is out of place in the book but appears under the maps and the previous activity. Note how this is clearly labelled 'terrorism' even though the targets were explicitly military. To put this in context, when describing the violence of the Second Intifada, including suicide bombings on civilian buses, the book simply calls them 'Palestinian attacks' – the word terrorism is not used. The book reserves the use of the word 'terrorist' almost exclusively for Jewish actions regardless of the military or civilian nature of the target.

Secondly the description is false. The Irgun kidnapped two British soldiers when the Irgun members were still alive (and it was three, not two). The three had been sentenced to hang by the British – the Irgun took the soldiers as hostages – the British went ahead anyway – knowing the risks - and killed the Irgun members. Then the Irgun killed the British soldiers they had taken. The rights and wrongs are not relevant here – only the facts are.

An image of the two dead British sergeants is provided in the book for effect. Just as an image of the King David Hotel was provided for effect. There is not a single image of the devastation and personal cost caused by Arab terrorism anywhere in the book.

FROM THE BOOK

The UN vote is described. The story of how the US put pressure on smaller states is the central (almost only) message.

The book is building a pyramid, with layer on layer being carefully presented. 'Sympathy' for the Holocaust and US bullying tactics are a central part of this narrative. Although uncredited in the book, the text then uses the opinion of David Hirst by presenting an excerpt from his book 'the Gun and the Olive Branch' to prove its point.

FROM THE BOOK

The civil conflict is mentioned. Arab attacks on Jews are mentioned and initial Jewish actions are described as 'reprisals'. Plan Dalet and Deir Yassin are the only two sections.

The first paragraph is an accurate description of the opening salvos. The book correctly points out 100,000 wealthy Arabs fled immediately - which left the Arabs leaderless and demoralised.

The text swiftly moves to March 1948 to describe Plan 'D' (Dalet). Often used by anti-Israel activism

In the text Plan Dalet is portrayed as an offensive plan outlining how to conduct 'ethnic cleansing'. The possibility of it being a defensive plan is raised, but all the evidence the text then provides suggests otherwise. The author even uses an apparent quote by Ilan Pappé, whose work is often criticized by other scholars for lacking credibility.

There is little evidence that Plan Dalet was even used by Jewish forces in the War of Independence in 1948. Secondly, there are no references inside it to ethnic cleansing, rather it stresses the need to secure the borders of the Jewish state as outlined in the partition plan and maintaining territorial contiguity that would allow for necessary daily functions. Thirdly, if Arab populations did leave the territory of what would become the Jewish state, most evidence points to Arabs leaving for fear of conflict, as is the case in many conflicts around the world to this day

Deir Yassin is described as a 'quiet Arab village' which had 'signed an agreement' not to fight with its Jewish neighbours. The Irgun then decided to 'massacre between 100-120 of its inhabitants, including many women and children'.

In fact, the 'peaceful' nature of the village is highly disputed. But more to the point, Plan Dalet, which the text uses to explain Deir Yassin was an Haganah document, while the events at Deir Yassin took place between Irgun fighters and Arab fighters. At this stage, Irgun forces were still largely separate from Haganah forces and did not operate according to its plans. The Haganah actually condemned the Deir Yassin incident.

This issue strikes at the core of the 1948 war and the means by which a Jewish state came to be; this is clearly meant to delegitimize the main Jewish forces who were dragged into a war by Arab militias and neighbouring Arab countries.

The text does not mention the British desperation at the number of illegal Arab fighters pouring across the porous borders of Syria and Lebanon to fight the Jews – as early as January 1948. Deir Yassin and the Arab reprisal on the Jewish medical staff are the only examples in the text that detail specific events of the civil conflict.

FROM THE BOOK

KEY TERM

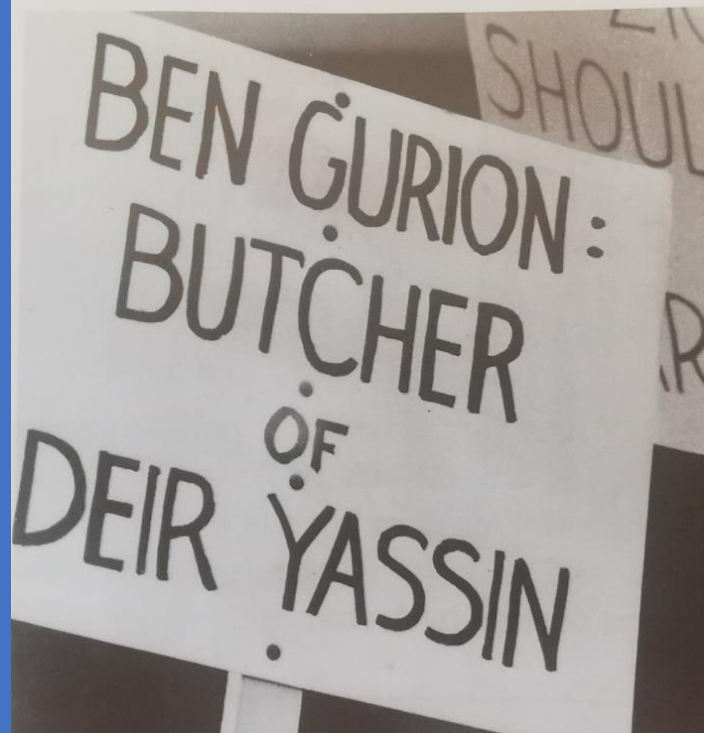
ethnic cleansing the action of forcing people to leave an area or country because of their racial or national group. This involves expelling them, or even sometimes killing them

The added material for the students presents the single key term 'ethnic cleansing'. An outrageous insertion that is clearly intended to imply that the students are meant to see through the talk of 'defensive actions' and see the actions of the Jewish fighters for what they were. One other addition in the book is presented alongside:

FROM THE BOOK

SOURCE L

A protest in Canada in 1967 about Deir Yassin.



The image is clearly intended for all those who still hadn't got the message.

FROM THE BOOK

The book's first chapter ends with a quiz. The students are asked several questions and asked to strengthen their understanding on certain key issues.

The quiz is loaded with all of the twisted emphasis that the text has until now given to the students.

There are 10 questions. Only four are not skewed.

Question 4: What were the 'terms of Britain's mandate over Palestine?

A pertinent question. Except in the text the author described those terms as 'clear – Britain had to protect the rights of the Palestinian Arabs, establish a Jewish state – prepare for independence'.

Note how the author has switched the order. First the protection, then the Jewish state.

Question 5: What proportion of Palestine's population were Jewish in 1922 and in 1936?

It is clearly important for the student to know the Arabs were a majority.

Question 6: In what year did the following happen Balfour, Arab revolt, Peel, Bombing of King David, resolution 181 and the Deir Yassin Massacre

Not one, but two violent Jewish attacks.

Question 7: What demands did Palestinian Arabs make during the Arab revolt.

Gets the students thinking, not about the violence but the justifications for Arab anger.

Question 8: Give two reasons why Palestinian Arabs rejected both Peel and the UN partition.

Once more focusing on Arab justifications for violence

Question 9 What were the Jewish Agency, Haganah, Irgun and Lehi? Which were responsible for the bombing of the King David Hotel?

Students need to know about the Haganah, Irgun and Lehi, a second reference to the bombing of the hotel makes the cut.

In the 'checkpoint' exercise that follows the King David bombing gets a third mention. There are no references to Arab violence at all – only exercises to justify their actions. It is only when you go through a textbook like this piece by piece do you realise how totally over-arching the entire disinformation campaign is.

ADDITIONAL NOTES

It was considered unnecessary to go through the entire 110 pages of the book. The detailed look at the first chapter provides a weight of evidence strong enough to stand up on its own. However, a scan of the remaining content did bring up several items worthy of mention. It should be remembered that this is not a detailed critique of the other chapters, but rather an exercise at picking at low hanging and obvious fruit.

Jerusalem (p. 29) – the book says that Israel ignored the partition plan by declaring West Jerusalem as its capital. This is misleading as well: first of all, the Jewish settlement accepted the partition plan while the Arabs entirely rejected it (one reason why they declared war on Israel in 1948). Secondly, the Jordanians ignored the partition plan by conquering East Jerusalem and later annexing it. Thirdly, there are no mentions of the fact that Jordanians completely blocked access for Jews to their holiest sites, the Western Wall and Temple Mount, going against the enshrined right of freedom of religion and worship.

Jonathan Shapiro caricature (p. 52) – showing this blatantly anti-Israeli caricature as a legitimate opinion is entirely dishonest, as it is not based on facts. In fact, the book repeatedly brings photos, quotes and drawings which are entirely pro-Palestinian, thereby skewing the visuals in favour of one side of the conflict and arousing anti-Israeli emotions:

- Arafat is on the cover, rather than a shared photo with Rabin or a neutral image.
- Photos from the Second Intifada show Palestinian protests and not scenes from Israeli cities ravaged by Palestinian suicide bombings;
- A quote in p. 88 from Adam Keller calling the IDF the “Israeli Occupation Forces”).
- There are no positive quotes by Israelis and Israeli leaders in support of peace and against war, no mentions of Israel’s positive actions and strong democracy; all the while excuses and rationalisations are made on behalf of Arab and Palestinian leaders like Arafat and Nasser, and quotes by them that are anti-Semitic or call for the destruction of Israel aren’t mentioned at all.

Justification of Palestinian Terror

- P. 29 refers to terrorists, or Fedayeen, as freedom fighters “depending on one’s point of view.” It is internationally accepted that those who randomly target civilians are terrorists regardless of the cause they are fighting for. Palestinian terrorists and terror groups – like Hamas – wage such attacks against Israeli civilians to this day.
- P. 56 has a reference of PFLP as a “guerrilla group”. In reality, PFLP is an internationally proscribed terror organisation, having been designated as such by the United States, Japan, Canada, Australia, and the European Union. It does not recognise Israel and openly calls for its annihilation and is well known for

pioneering armed aircraft-hijackings in the late 1960s (one of its most infamous militants being Leila Khaled).

- P. 78 refers to the Coastal Road Massacre and says that Israeli civilians “died” during the shootout. In reality, the Israelis kidnapped by the Palestinian terrorists were murdered by them and not caught in the crossfire, as the book aims to portray; 13 of the victims were children. Furthermore, the passage does not once refer to the Palestinians as terrorists, preferring to call them “militants”.

Jewish refugees from Arab countries (p. 56) – the book states that 850,000 Jews “moved” from Arab countries to Israel. This is a cover-up of one of the worst, and most overlooked, human rights violations of the 20th century. Leading up to and following the establishment of the State of Israel, Arab countries pillaged, massacred and expelled their Jewish communities, some of which were thousands of years old, and these Jews had nowhere else to go but Israel. Israel, a poor and weak country at the time, embraced them with open arms and resettled them. This great tragedy, a textbook example of ethnic cleansing, brought to the destruction of Jewish heritage across the Middle East; furthermore, those Jews whose property was stolen from them were never paid any reparations. A national Memorial Day commemorating the Jewish exodus from Arab countries is marked every year on November 30th.

Hezbollah (p. 80) – the book describes Hezbollah as an Islamist organization which wages war against Israel because of a strip of Lebanese land Israel supposedly still controls. In reality, Hezbollah is an Iranian-backed, internationally proscribed terrorist organisation (both its military and political wings are now proscribed by the UK) which has conducted multiple terrorist attacks against Jews and Israelis across the globe, like the 1992 attack on the Israeli embassy in Buenos Aires, which killed 29 civilians and injured over 240 more. Hezbollah has repeatedly expressed its wish to annihilate Israel entirely, not just reclaim a strip of land; its leader, Hassan Nasrallah, is known for his virulent anti-Semitism and anti-Israeli views, saying things like “Israel remains a foreign body in this large area, and it always proved that it is unable to coexist with this environment, because the scope of the massacres that it has committed does not permit it to coexist.”

The Second Intifada (p. 102) – As is customary in this book, the impact of the Second Intifada on Israelis is largely ignored, and attention is instead given to its impact on the Palestinians (for example, Source J). Israelis are simply said to have “felt” they were the victim, when objectively speaking they were, having suffered dozens of suicide bombings and terror attacks which claimed the lives of over 1,000 Israelis. Not one photo or quote is brought to denounce terrorism or show the horrific reality within Israel during that time (for example, the 2001 Dolphinarium dance club suicide attack, which killed 21 Israelis – mostly teenagers).

Oslo Accords (p93 – 96). The description of the Oslo process is one of the more inexcusable elements inside the text. Nowhere is the Oslo period terrorism mentioned in these pages. The only violence explicitly mentioned is the assassination of Rabin.

The student is incredibly asked to explain two causes of the failure of the Oslo Peace Accords, having never even been told about the burnt-out buses in Israel's streets.

APPENDIX A

1800s throughout Middle East and North Africa, severe restrictions on when, where and how Jewish people could practice their religion. They were debarred from certain occupations. There were also forcible conversions, massacres, destruction of property, blood libels and so on. A short list:

1800 Yemen - Jewish orphans forced to undergo education in Islamic ways

1805 Algeria - 200-500 Jews are massacred

1807 Morocco - Massacre of Jews

1811 Algeria - Head of Jewish community decapitated

1811 Syria (contemporary written description) - 'there is scarcely an instance of a Jew enjoying power or riches he acquires - these people are always taken off in the last moment'

1815 Algeria - Eight Jews burnt at the stake

1818 Algeria - massacre and pillage of Jewish homes, 17 young Jewish girls abducted

1830 Algeria - violent mob attack on Jewish communities

1834 Tzfat - Killing and raping of Jews, burning homes and Synagogues

1834 Morocco - Jewish women publicly decapitated for refusing to convert to Islam

1838 Tzfat again - Another three days of attacks on the Jewish community

1840 Damascus - blood libel- Jewish notables arrested for ritual sacrifice. Jewish community attacked

1841 Middle East (contemporary written description) 'in the east the Jews have long been exposed to cruelty, persecution and oppression'.

1844 Egypt - violent mob attack on Jewish communities

1847 Lebanon - pogrom

1847 Jerusalem - pogrom

1848 Syria - violent mob attack on Jewish communities

1850 Syria - violent mob attack on Jewish communities

1850 Morocco - Jews still had to walk barefoot when passing a Mosque

1854 Jerusalem (contemporary written description) 'Nothing equals the misery and the sufferings of the Jews at Jerusalem, Turks Arabs and Moors are virtually their masters in every respect'

1857 Tunisia - a Jew is executed for insulting Islam. His head is tossed around like a football. Jewish people paid to retrieve the head for burial.

1860 Iran - Jews are accused of 'mocking' - some have ears and noses cut off as punishment

1860 Egypt - Jews rendered stateless

1862 Lebanon - violent mob attack on Jewish communities

1863 Iran - Attack on Jews for 'insulting' the Prophet Mohammed

1864 Morocco - 500 Jews are massacred

1866 Iran - forcible conversion to Islam, when international pressure intervenes, a mob kills 18 Jews, burning two alive

1869 Tunisia - pogrom - 18 Jews massacred, homes, stores and synagogues burnt

1870 Algeria - widespread attacks on Jewish communities

1870 Egypt - violent mob attack on Jewish communities

1871 Egypt - violent mob attack on Jewish communities

1873 Egypt - violent mob attack on Jewish communities

1877 Egypt - violent mob attack on Jewish communities

1874 Lebanon - violent mob attack on Jewish communities

1875 Morocco - 20 Jews killed by a mob

1875 Syria - violent mob attack on Jewish communities

1876 Jaffa - pogrom

1877 Egypt - pogrom

1880 Yemen - situation so bad 1000s, whole communities, walked to Jerusalem

1880 Hebron and Jerusalem: Severe restrictions still in place over when and where Jewish people could pray.

1881 Algeria - Pogrom

1882 Algeria - more attacks on Jewish communities

1882 Egypt - violent mob attack on Jewish communities

1890 Morocco - Jews still being sold as slaves

1890 Egypt - violent mob attack on Jewish communities

1890 Syria - violent mob attack on Jewish communities

1891 Egypt - violent mob attack on Jewish communities

1892 Iran - fatwa issued if Jews refuse to abide by 'Jewish restrictions'. Forcible conversions occur

1892 Iran - 2 Jews killed, the relatives that searched for them also killed. Please for an investigation were ignored

1896 Algeria - Jewish women and girls sold in public square.

1897 Algeria - Synagogues and Jewish homes ransacked and pillaged

1897 Libya - Synagogues are ransacked and Jews are murdered

1898 Algeria - Anti Jewish riots

1898 Tunisia - Anti Jewish riots